

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LATEST MISSIONARY INTELLIGENCE.

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The following article, relating a general account of Mr. Campbell's adventurous journey into the interior of South Africa, will afford our readers much pleasure.—That Missionaries should, by their enterprising spirit, explore successfully countries almost, if not wholly, unknown, and that these discoveries will probably lead to the communication of the blessings of the Gospel to their inhabitants, must necessarily impart a high degree of sacred delight, to every reader who feels an interest in the happiness of mankind, and in the cause of Christ.

The following is a communication from the Rev. Dr. Philip, the Society's Resident at the Cape of Good Hope, giving an outline of Mr. Campbell's journey, about 250 miles North-east of Lattakoo.

On Mr. Campbell's arrival at Lattakoo, he found circumstances uncommonly favourable to the further extension of his journey into the interior. The Missionaries had been recently visited by Bootchuanas from different tribes beyond them, who had expressed a wish to have Missionaries among them, and a powerful chief of one of the tribes was at this time at Lattakoo, and had offered his services to assist our traveller in accomplishing the object of his wishes. Accompanied by Munameets, the king of Lattakoo's uncle, and the king, whose name is not mentioned, and a suitable escort, Mr. Campbell left Lattakoo on the 11th April 1820, in his bullock wagon.

Visit to Old Lattakoo.

After travelling about forty miles in a northerly direction, they came to Old Lattakoo. On the removal of Mateebe to New Lattakoo, the place was taken possession of by people belonging to different tribes, and Mr. Campbell supposed it to contain 8,000 inhabitants.

It is governed by a chief of the name of Mahoomar Peloo. At a public meeting of the principal men of the place, there was not only a willingness expressed to receive and protect Missionaries, but even a desire to have them.

A town called Meribohwey.

From thence Mr. Campbell proceeded in a north-easterly direction, and after travelling a week (about 120 miles) came to Meribohwey, the principal town of the Tammaha tribe, sometimes called "Red Caffres," and who are represented as a savage, warlike people. Mr. C. observed that their appearance corresponded with this report; but he experienced kind treatment from them; and after the chiefs had held a consultation, they consented to receive Missionaries, and promised them their protection.

A large town named Mashew.

He next visited Mashew, a town about 20 miles further, which was estimated to contain from 12 to 15,000 inhabitants. Much land was seen under cultivation. Here Mr. C. had some conversation with an intelligent old woman, who said she came from a country to the eastward, bordering on the Great water, where people live, who she said had long hair. At Mashew the people expressed an equal willingness to receive Missionaries.

Discovery of a very large town called Kurreechane.

From this town Mr. Campbell travelled a week (about 120 miles) further to the north-eastward, and came to Kurreechane, the principal town of the Marootzee tribe, containing about 16,000 inhabitants. Here Mr. C. found a people arrived to a degree of civilization, and possessing a knowledge of arts superior to any of the tribes he had seen. They smelt iron and copper from the

ore. The metals are produced from mountains in the neighbourhood. When Col. Collins was in Caffre land, and among the Tambookees, in 1809, the articles of iron and copper which he found among the savages, he supposed to have been furnished by the Portuguese at De La Goa Bay.

From the description Mr. C. has given of the Kurreechane, the Colonel appears to have been mistaken in this opinion. The manufactures of Kurreechane are found to have diffused themselves from the borders of the colony of the Cape of Good Hope to the shores of Mozambique, and from De La Goa Bay to the wandering tribes on the opposite coast. The needles, bodkins, and other articles of a similar nature manufactured at Kurreechane, and found to abundance in the neighbourhood of Augra Pequena Bay, strengthens the supposition that the Portuguese have for many years carried on an inland correspondence between their settlements and the eastern and western shores of Africa.

The desire of keeping any thing in trade secret, indicates considerable elevation above savage life. Mr. C. saw many foundries in Kurreechane, but he regrets that they were guarded with so much jealousy that he was not allowed to enter them.

Kurreechane appears to be the Staffordshire as well as the Birmingham of that part of South Africa. They manufacture pottery, and in the shape and painting of their articles, shew a superior degree of taste. They appear to excel in the making of baskets; and Mr. C. found the walls of their houses ornamented with paintings of elephants, camel-leopards, shields, &c. On the third day after their arrival, Mr. C. found himself in a critical situation, and began to suspect a snare. He was told that the king was advised to take him and his party on a commando against a nation with whom he was at war. As we are not told by what means our brother escaped from this awkward predicament, we may suppose that he might have been deceived in his estimate of the conversation on which this alarm was created. On Mr. C.'s proposing to

send Missionaries to reside in Kurreechane, they called a Pietso, or a meeting of the principal men. About 300 assembled in a public place, all armed with spears, battle-axes, shields, &c. and an exhibition of savage oratory ensued, where noise, gesture, and fluency of speech were not wanting to make it strikingly expressive. Munameets set beside Mr. C. to explain the proceedings. In the course of the discussions, a lively old chief rose up and spoke, pointing his spear in a northerly direction, which immediately produced a general whistling, meaning "Bravo! bravo!" The interpreter informed Mr. C. that the speech was intended to stir up the people to go to war with a nation beyond them, some of whose people had a short time before carried off several of their cattle. In his own way Mr. C. remarks, "between you and me, I have heard noises more agreeable to my ear than this whistling was." After much had been said respecting the war, some of the people began to speak of white men now offering themselves: and the assembly at last resolved that Missionaries should be received and protected. The king then presented Mr. C. with two oxen and two large elephants' teeth."

The chief town of the Wanketzens avoided, by desire of the king of Lattakoo.

Mr. C. passed within 20 miles of the chief town of the Wanketzens. It was here that Dr. Cowan and Lient. Donovan and their party, who proceeded on a journey of discovery into the interior, during Lord Caledon's administration of the government of the colony, were arrested in their progress. Makkabba, the king of the Wanketzens, and Mateebe, the king of Lattakoo, have always been opposed to each other. Previous to Mr. C.'s departure from Lattakoo, he was strongly advised by Mateebe not to visit this rival chief. Mateebe, says Mr. C. makes a merit of having given up his plundering system, by the advice of the Missionaries, and he used this argument to dissuade me from visiting Makkabba. "I have," said the king, "given up by the advice of the

Missionaries taking cattle from other tribes, although that was one great source of my revenue, and you ought to listen to me, and be advised by me in this case." At parting, Mateebe said, "Mr. C. remember I advised Cowan and Donovan, and their party, not to visit Makkabba; and had they taken my advice, they might have been still alive."

General account of the country.

About Kurreechane, and many other places visited by Mr. C. the height of the hills, the smooth regularity of their outline, and the indentations upon their sides, afford sufficient indications of the presence of chalk, lime, &c. and of a secondary and consequently a fertile country. From the distance travelled by Mr. C. Kurreechane must lay near the latitude of 24 degrees south, and not at a very great distance from the eastern coast of Africa. In this neighbourhood some of the rivers were seen running to the westward, while others ran to the eastward, and in a S. E. direction. It is probable that some of the rivers seen by Mr. C. on this occasion may be branches of the Manica, the De la Goa, or Machavanna, near the source of those which empty themselves into the De la Goa Bay. Several large towns were reported to lay to the eastward of Kurreechane, the smoke of one or two of them was seen in the distance. From this place Mr. C. returned, nearly by the same route, to Tammaha, and from thence southward to Malapeetsee, and Makoon's Kraal; then westward in a direct line to New Lattakoo, from which he had been absent two months.

Supposed Population of the Bootchuana country.

From the number of inhabitants seen by Mr. C. at the several towns through which he passed, it would be a low calculation to estimate the population of the Bootchuana nation at 200,000; supposing, what seems very probable, that they inhabit the country from the 24th degree of longitude to the eastern coast, and from the 24th degree of latitude, comprehending 90,000 square miles.

Mr. C.'s recent attempt to penetrate into the interior of southern Africa, may be adduced as an additional illustration of the truth of Mr. Wilberforce's remark, "If Africa is to be discovered, it must be by Missionaries." The report of the Griqua town and Lattakoo missions is known over all the Bootchuana tribes, and perhaps to many tribes further in the interior. Such is the respect paid to the Missionaries, that the tribes who enjoy their labours consider themselves as safe from the attacks of other tribes: and wherever Mr. C. travelled, the ideas attached to the name of a Missionary had sufficient weight to procure him the protection and friendly offices of all the savages which he visited.

Probable effects of the discoveries made on this journey.

This journey of Mr. Campbell, and the introduction of Missionaries at Kurreechane, will in all probability, at no distant period, connect the colony with De la Goa Bay. While the British government is looking out for situations where they may locate portions of the excess of an overflowing population, it is to be hoped that this fine station will not escape their notice. De la Goa Bay presents advantages to emigrants superior to any in Africa, and exceeded by few places in other parts of the world. The bay itself is spacious, and extends about 20 leagues from north to south, and seven from east to west. The breadth of the channel is about five miles. Three rivers empty themselves into the bay. The Manica, which is the most northern of these rivers, was once navigable, but the navigation is now obstructed by a bar at its mouth. The Machavanna, which is the most southern of the rivers, is navigable 30 leagues from its mouth by boats which draw six feet water. The river De la Goa, the central river, is distant about eight leagues from the Machavanna, and is navigable for nearly 200 miles by large boats, and for more than 40 miles by vessels which draw 12 feet of water. It has a bar with about 15 feet on it at low water; and about two miles up the river there is a sufficient depth of water,

where vessels generally lie in safety from every wind. The bay is much frequented by whales, and the ships that visit it are principally English South Sea whalers. The population in the neighbourhood of the bay, according to White, and the accounts of the captains of some whalers, may be from six to ten thousand. From the descriptions I have had, I am inclined to think that the natives belong to the Bootchuana tribes. The people are mild, teachable, and quick enough in making a bargain, and in what regards their interests. The soil is of a rich black mould, and will abundantly repay the labours of cultivation: the fish in the bay are of good quality and abundant, and the neighbouring country appears to be well supplied with water and firewood. The Portuguese appear to have made no attempt to convert the natives to Christianity, and they are still in a state of heathenism. De la Goa Bay, although of little importance to the Portuguese, might be turned to great advantage in the hands of the English.

The writer of this article regrets, that after being ready to embark on a voyage to this interesting bay, he was prevented from accomplishing his intention, the ship by which he should have sailed having been then required to carry corn for our newly arrived countrymen at Algoa Bay. De la Goa Bay, with what degree of truth I cannot affirm, is at this moment said to have been lately deserted by the Portuguese. Even were this the case, it would perhaps be improper to take possession of it without authority from the Portuguese government, and this liberty could only be obtained through the intervention of our own government at home.

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MR. CAMPBELL'S ARRIVAL AT GRAAF REYNET.

By a letter from Dr. Philip, dated Cape Town, Oct. 3, and received Dec. 14, we have the satisfaction to learn that Mr. Campbell arrived at Graaf Reynet on the 14th of Sept. in his way homeward. He left Mr. and Mrs. Moffat at Griqua Town, in health and good

spirits. Permission has been given by the Government to proceed with the missions beyond the Colony. We are also happy to find that additional land has been granted to the missionary settlement at Theopolis.

Dr. Philips reports, that at Cape Town his ministry has been blessed to several persons, and that the Society under his care appears to possess a truly missionary spirit.

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INDIA.

ENCOURAGING PROSPECTS IN INDIA.

A pious Gentleman who resided in India for several years, and is well acquainted with the state of religion there, has lately returned to England, and reports very favourably concerning the progress of Christianity in India; he says that every thing is encouraging, both among the Europeans and Natives. Of the Missionaries of various denominations he speaks in the highest terms of approbation; that they are truly pious, humble, zealous, and laborious; that they have by their good conduct procured the esteem of the natives, and that they are every where treated with respect. The prejudices of the Hindoos, and their attachment to caste, are certainly diminished; and many of the Brahmins themselves are becoming indifferent to their ancient superstitions, insomuch that some, who still rigidly adhere to them are distinguished from their more liberal brethren by the name of "Ceremony Brahmins." A peculiar circumstance has been noticed, which, though trifling in itself, proves that superstitious notions are giving way:—Formerly a Hindoo could not bear to touch a book bound in leather, because it was a profanation of the hide of his most sacred animal; but now many do not scruple to get a book so bound, after they have procured it in boards.

It appears also that many of the Mahometans have lost much of that confidence which they used to place in their pretended prophet.

There is an increasing readiness to read and examine the sacred scriptures. Some time ago, Nair, to whom a Euro-

pean read some chapters of the gospel, which he highly approved, eagerly said, "Are these really your Shasters?" and being assured that they were, he added, "Why then did you not let us have them long ago? you always had access to our Shasters; why did you keep back yours?"

It seems that God had been pleased to overrule even the horrors of war for beneficial purposes. The great success of the British arms appear deeply to have affected the minds of the natives, so that some of them say, "God is with you. You always conquer. We must all become Christians." In Candy, it is said that the people formerly placed much confidence in their great god BUDDHU, and pretended that he had assured them Candy should never be taken; but since it has been taken by the British, they say "Buddhu has deceived us; we will not believe him any more!"

BELLARY.

Mr. REEVE, in a letter dated April 18, 1820, says, "I think within the last six months we have disposed of more than 50*l*'s worth of Religious books and Tracts, and could sell as many more if we had them. This is a pleasing circumstance: a few years ago, a good book, in this part of India, was a rare object, the people had no relish for such things; but now they are sought after, and read with the greatest avidity. Such "signs of the times," gladden our hearts, and lead us to look for brighter days among Europeans in British India."

More Religious Books and Tracts wanted.

"The benevolent friends in England who are sending to these shores from time to time, boxes of Doddridge's Rise and Progress—Baxter's Call—Alleine's Alarm—Boghe's Essay, Burder's Village Sermons, &c. know not how much they are expediting the approach of the latter-day glory. It is very reviving and animating to missionaries to see how much they live in the affections of the British Israel, when reading at the close of the Evangelical Magazine the names

of those who have, in such diversified methods, befriended the Society."

Earnest desire of the Natives for Instruction.

Mr. Reeve says, "Mr. Howell and Anundarayer, the catechist, went last month to the annual feast at HUMPEE, with a very large supply of gospels, tracts, &c. From the time of their arrival to that of their departure, they were thronged almost night and day by persons from all parts of the country, anxious to get some books from them. They sat down amidst many large assemblies of the people, and read to them the tract on "The true Incarnation"—the Parables of the Sower, the Prodigal Son, the Talents, and many other portions of scripture, interspersing, occasionally, explanatory remarks. They had also much conversation with the people, who seemed pleased, and expressed much satisfaction.

"The gospels and tracts in Canara, were distributed chiefly amongst persons from far distant towns. Thus the precious seed of the kingdom is spread far and wide. O that the dew of heaven may descend and render it fruitful!"

Effect of a single Tract.

"One evening while there, an old man from Mettikul, in the Hydrabad territory, came to Mr. Howell, and said that last year, amongst the books I distributed, a catechism was brought to his village by his son, who had procured it of one of the people. The perusal of this made some impressions on his mind, and led him to inquire where it came from. On being informed that it came from Bellary, he was determined to travel thither to procure more. This was his object in repairing to the feast, but as he had met with Mr. Howell there, his journey was much shortened. Having obtained a good supply, he returned, as Mr. Howell trusts, rejoicing.

"A respectable person made many inquiries about Mr. Taylor's expected residence in Complee, and requested a Canarese gospel; upon receiving which, he observed that "we took much pains

in making and giving away books, but expressed a desire that we would come and *explain* to them the meaning of difficult passages contained in them. He had, the year before, received a copy of the Sermon on the Mount, and now asked many questions respecting it.

"Mr. Reeve observes that the schools prosper, and the subscriptions towards them; the Bible and Tract Societies increase. There are pleasing appearances among the soldiery; and the brethren wish for more missionaries, to assist them in their extended operations.

"Miss Cobden, sister of Mrs. Reeve, is, during her absence, commendably, actively and usefully engaged in superintending the affairs of our large family, and in managing the female part of the Mission Boarding School."

W. REEVE.

BURNING OF WIDOWS IN INDIA.

The following affecting letter, written by Mrs. Randall (widow of Mr. J. Randall, a missionary at Serampore) to the Rev. Mr. Ivimey of London, is recommended to the serious perusal of our missionary friends; and we sincerely hope may expedite some active measures to put a total period, if possible, to that horrid practice which is yet *permitted* in the British territories in India.

Dear Sir,—When I passed through London on my return from India, I informed you what I had seen of the burning of widows, and how desirous I was that a petition should be presented to the Company, or to the Parliament, beseeching them to interfere and prevent those shocking practices from being repeated in any of the British dominions in India.

My feelings have been again roused to the consideration of this subject, by a letter from Mr. Pearson, in the Evangelical Magazine for the present month. "O that my head were waters, and my eyes fountains of tears, that I could weep day and night for the widows of India!" While I resided at Serampore, hearing that one of my Hindoo neighbours intend-

ed to burn with the corpse of her husband, I went for the purpose of conversing with her, and found that she would be obliged to go out of Serampore for the purpose, *as the Danish magistrate would not permit her to burn there.* No sooner, however, did she apply to an *English magistrate* but she obtained leave to immolate herself on her husband's funeral pile! I was with her when the servant of this gentleman came with his permission. This announcement was a sore trial for her five children, for till now they had been kept in a state of doubt whether their poor mother would burn or not. *I never shall forget the screams of the eldest son when he was told that he must set fire to the fuel at his mother's head!!* I turned myself to a Brahmin and said, "Why do you suffer this?" He replied, "*It is a very bad custom!*" Thus you see that the Brahmins themselves seem tired of the horrid practice, and are only waiting for authority from the "Company" to put an end to it. And are not the "Company" participating in the guilt till they do so? And are we quite sure that Christians in England will not fall under a similar change until they use every means to prevail with persons in power, to bring this horrid practice to a perpetual end? I feel so much upon this painful subject, for I can never forget the cries of the orphans in India, that if any one who is competent should draw up a petition to His Majesty; if no one else would present it, I would, if permitted, take it to the throne myself; knowing that "the king's heart is in the hand of the Lord, who can turn it as the rivers of water are turned." I am persuaded, were I in the presence of some of our honourable Members of Parliament, they would not deny me my request, and use their influence to stop this shocking practice. I am not in the habit of making apologies; if I were to make one for troubling you with this letter it should be, "*Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*"

ANN RANDALL.

Salisbury, Nov. 6, 1820.

PALESTINE MISSION.

From the Missionary Herald.

Extract of a letter of Messrs. Parsons and Fisk to the Corresponding Secretary, dated Scio, Sept. 12, 1820.

Rev. and Dear Sir,—A number of subjects, and inquiries are introduced in your letter, which claim our attention. Our journal, and the letters which we have already forwarded, will give information on some of these points. But we will endeavor, in this letter, to give you still further satisfaction.

Situated as we are, the friendly feelings and Christian co-operation of the British missionaries and agents, in these regions, are, on many accounts, desirable and important. In consequence of the manner in which you notice this subject, we send you the following extracts from some of their communications to us. When at Malta, we applied to Mr. Jowett, "as to an elder brother, in the missionary work," for such advice and hints, as he thought might be of use to us. In return, we received two large sheets filled with directions concerning "*languages conduct and health.*"

[Extracts are here furnished from these directions, which not only evince kind and brotherly feelings towards Messrs. Parsons and Fisk, and a deep interest in their object, but exhibit every uncommon sagacity, and great acquaintance with the character of the various people around the Mediterranean. We have reason to praise God, that such men as Mr. Jowett, Dr. Pinkerton and others, men of active and powerful minds, and laborious industry, as well as ardent zeal, and strong love for the soul, —are employed as agents and pioneers, in preparing the way for the Gospel.]

With these hints we received several valuable books; among them Henry Martyn's life from Mrs. Jowett. The Rev. Mr. Wilson, a missionary from the London Society, destined to the Ionian islands, sent us at the same time a parcel of books and tracts, with a very brotherly letter, in which he says, "Do favour me with your correspondence, wherever God may cast your lot. I shall value it much."

The Secretaries of the Malta Bible Society, in a line accompanying the two Arabic Bibles they sent to us, write thus: "The Committee earnestly desire to be favoured with your correspondence, as your researches advance; and will have great pleasure in furnishing you with any requisite supplies of the Scriptures in their power, whenever the report at Smyrna, or any other Levant station, may happen to be inadequate to your wants."

Sometime since we received a letter in Italian, from Dr. Naudi, dated Malta, June 14, 1810; from which the following is a translation.

"Rev. Sirs,—Flattering myself that you have now acquired the Italian language, at least so as to read and understand it, I undertake to write to you in this tongue. You can answer me in English. I received not long since, a letter from the London Society for promoting Christianity among the Jews, with a large quantity of Hebrew Testaments and Tracts, and other papers produced by that Society for the advantage of the people of Israel. One part of these, it seems, the Society designed for you. This is my motive for making an extract from their letter in which they write as follows:

"At present they have only one special request to make on this point, and that is, that you would be pleased to forward to the order of any of the missionaries, employed by the American Board of Missions, who shall apply for the same, one or more cases, as may be requested; and should you meet with or hear of them, you will be pleased to inform them that you have such instructions from us."

On receiving this letter we wrote immediately to have the books forwarded to Smyrna, and are in daily expectation to hear that they have arrived. Dr. N. proceeds to say, "Mr. Jowett has been, as you know, to Alexandria to obtain a MS. of the Bible translated into the vernacular language of Abyssinia. The MS. was found entire and complete, and at this the Bible Society are much rejoiced. Abyssinia, in this way, will be soon in a condition to see the whole book of

the Scriptures circulating among her numerous population; whereas, at present, it is scarcely to be found. And this is the reason, why that nation knows nothing of Christianity, except the name. The Bible not only does not circulate among private individuals, but it is not found, even among the priests, nor in the churches themselves."

In writing to Mr. Jowett sometime since, we requested him, in case any thoughts had occurred during his late voyage, or since we left Malta, which which he thought might be of use to us, to communicate them. In reply he says:

"You ask advice. Had I any to send, you should have it and welcome. Missionaries, when they go forth, have two things to learn, languages and facts. The fruit will appear after many days. In the mean while, fear not but that you are serving God, and earning the confidence of your friends in America and in the Mediterranean."

You will easily conceive, Rev. Sir, that the missionaries in this region would feel no small degree of solicitude on the arrival of new labourers from another country, and of another denomination; especially consider the political and religious state of these countries, and the mischief which might result, from a single rash measure. We have, however, special reason to thank God for the reception we have met with from all our fellow labourers; and it is a source of the most unfeigned joy and comfort to our hearts, that we have such counselors, examples, and helpers so near us. May God enable us to prove ourselves worthy of their affection and confidence.

Our journal will answer most of your inquiries respecting Bibles, Tracts, &c. We have reason to believe, that ancient Greek Testaments might be very profitably distributed to considerable extent, among the priests, and in the schools. If a few copies of the Greek Harmony, printed at Andover, could be easily obtained, they would be very convenient and useful, as presents to Bishops, Professors, &c. In this country, strangers are expected to make presents continually. When it becomes necessary or seems likely to be useful for us to do it, we intend, as far as possible, to make Bibles a substitute

for money, sugar, &c. &c. To what extent we shall be able to obtain Bibles from the Smyrna, the Malta or the British and Foreign Bible Society, without paying for them, we do not yet know. If any donations are made for the specific purpose of enabling us to distribute the Sacred Scriptures, we wish to have early notice of the amount.

Among the Turks, Jews, and Catholics, we can hardly expect to *sell* any copies. If they will *accept* them, we shall rejoice. Among Greeks some may be sold. But even here the prospect is not very flattering. The great body of the Greeks are extremely poor; and must be supplied gratuitously, if ever supplied at all. They always accept the Scriptures very gladly.

We are in daily expectation of communications, in answer to ours by Capt. Edes, and the time of our continuance in this region will be regulated by such communications. At present, however, we hope to set out for Judea in the winter. We have no thought of going by land; it would be expensive and hazardous as well as very fatiguing. Possibly we may obtain a passage, in some large vessel, direct for Acre or Jaffa. Perhaps we shall be obliged to hire a large boat. In this case, we may visit some large islands, say Patmos, Cyprus and Rhodes.

Of the "obstacles, dangers and difficulties to be encountered," we cannot probably say much that will be new. We have no special fear of difficulty from the Turkish government. There is more danger from petty governors, and still more, when we are on journies, from outlaws and robbers. It is, however, impossible to calculate with confidence respecting the future. It has occurred to us as possible, that some Greek boys may, at some future time, be sent to America, for an education at Cornwall.

We wait with no small degree of anxiety to hear whether other missionaries may be expected at Smyrna this season or not.

Commending ourselves again to your prayers, and the prayers of the saints who are with you, We are yours, &c.

L. PARSONS, P. FISKE.

LONDON JEWS' SOCIETY.

EAGERNESS OF THE JEWS FOR THE NEW TESTAMENT AND TRACTS

Extract of a letter from Mr. Tauchnitz to the Foreign Secretary, dated Leipzig, Nov. 7, 1820.

Dear Friend in the Lord—My wish to add to the expressions of my gratitude for the Hebrew New Testaments and Tracts, transmitted to me, a short account of their distribution and reception among the Jews, has been the cause of the long delay of my answer.

The chest announced in your first letter reached me about the end of June, and was unpacked on an evening when some Christian friends happened to visit me. We joyfully congratulated one another upon the possession of these rich treasures; and my heart was filled with thanks to the Committee of your Society, whose undeserved confidence towards an unknown individual can only be ascribed to your kind recommendation. But this joy was not quite unmingled with some apprehension of a desponding nature; as all our earlier attempts, to enter into a religious connexion with Jews, had been totally ineffectual, I could not help indulging in a gloomy anticipation, when I looked upon the large store before me, that the far greater part of these publications would remain untouched. But the Lord had not sent that large chest into my house in vain, and my little faith has been put to shame. As my engagements keep me very closely confined to my father's counting-house, especially during the fair, and claim the use of my time from morning to evening, I was obliged to give up the wish of myself putting the books into the hands of the Jews, and to converse with them about their contents. I therefore confined myself to the care of keeping my store in good order, and always to have some small parcels ready for distribution. I was therefore cordially rejoiced, when two of my most intimate friends, Mr. Sander, A. M. and Mr. Engelham, Student of Divinity, offered to devote themselves, trusting in the Lord of the harvest, to the sowing of that seed. And as the

latter was obliged to leave the town in the first days of the fair, during which the members of the University have vacation, I discovered distinctly the hand of the Lord, in the offer made by a young gentleman, Hobschuker, a native of Bavaria, to make the distribution of the Hebrew New Testaments and of Tracts, his only and incessant business during the fair. On September 18, when the great day of atonement is celebrated, my friends made their first attempt, to procure for the Tracts entrance among the Jews. They went with a small number of them into the Polish synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards. He accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. Like an electrical stroke the introduction of that little stranger was felt in the spacious and crowded hall; all the Jews from every corner crowded about Mr. S. and in their eagerness almost tore the few tracts he had out of his hands. Full of the glad tidings, the two Gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception, and in one of them they excited so great a sensation, that the Cantor requested them, not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining Tracts. As the house of my father is situated in that part of the city, where during the fair the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when in the following days I saw almost before every house, small parties of Jews, with Tracts in their hands; or listening to one who publicly read it, or engaged in conversation about that they had heard. Messrs. S. and H. called as far as they judged convenient, upon such Jews in their houses, as they had found best disposed, and were surprised to find many of them inclined to become Christians.—No wonder, that they were not free from errone-

ous conceptions, and weighty apprehensions, as to the manner of supporting themselves in the world as Christians. Mr. H. had marked the Tracts, which had passed through his hands, with the number of his house; a measure which did not fail to produce the intended effect, for he received so many applications, that the passage of the inn, in which he lived, was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said, that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious Tracts for their *further conviction*. By this time we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have *gratuitously* distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially *young* Jews, have been found reading it with rapture, and loudly expressing their assent. Though hitherto nothing can be said of the real fruit of the seed, which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipzig presents during the fair, can be cultivated with so much hope of success. For the conflux of Jews on these occasions is very great; and from the notices I have collected, I can now affirm, that in all directions from the maritime towns of Holland unto Russia and Turkey, these Tracts and New Testaments belong to the articles, which the Jews, on their present return from the fair, have brought home to their families.

CONNECTICUT MISSIONARY SOCIETY.

Twenty second Annual Narrative of Missions performed under the direction of the Trustees of the MISSIONARY SOCIETY OF CONNECTICUT, principally in 1820.

(Continued from page 670)

OHIO.

The Rev. Matthew Taylor occupied thirty-one weeks in missionary labour. In that par-

of the country, through which he travelled, lying west of the Connecticut Reserve, there were no special revivals of religion. In most of the places which he visited, no churches are yet formed, and except his labours, the people are destitute of the preached word. He states that, in general, meetings for religious worship are well attended, and many individuals manifested a solicitude to receive instruction. In one town a Sabbath school was regularly kept, and attended with considerable success.

From the Rev. William R. Gould, who has a pastoral charge in Gallipolis, no account of missionary labour, performed the past year, has been received.

A letter from the Rev. William Bois, who at present resides at Waterford, Washington county, Ohio, notifies the Board that he thankfully accepts the appointment given him as a missionary. His previous engagements, he states, would prevent his performing much missionary service during the year. No returns from him have therefore yet come to hand.

The Rev. Ahab Jinks was appointed to a mission in Indiana. He commenced his journey to that country in November, 1819. On his way through the state of Ohio, he performed some labour as a missionary. At Dayton, Montgomery county, in that state, he was requested to preach to the church and congregation in that place, from whom he subsequently received a call to settle with them in the work of the ministry, which call he accepted, and has since removed his family to that country.

The Rev. Hezekiah Hull took a commission to labour as a missionary in Louisiana and the southwestern parts of the United States, and commenced his journey November, 3d, 1819. He reached Cincinnati the first of December. Finding a pressing demand for ministerial labour in that neighbourhood, he embraced opportunities, as they occurred, to preach the word, while he was delayed by the necessary preparations to proceed on his journey. He was requested to go to Montgomery, a town about 13 miles North East from Cincinnati. At the earnest solicitations of the people in that town, after consulting his friends, as to the hazard of commencing his residence in the southern country, at the season when he would arrive there, and finding that, in the opinion of physicians, it would not be safe for him then to proceed, he concluded to stop at Montgomery, and preach for that people. There he remained for several months, and had the happiness to see, at least to hope, that his labours were not in vain. The little church increased under his fostering care; the morals of the people, and their attention to religious institutions, became visibly improved. His support, while labouring at Montgomery, was derived partly from instructing an academy a few months, and partly from the people to whom he ministered. No part of his expenses, after the 1st of Janu-

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ry, were charged to the Missionary Society of Connecticut.

In the beginning of November last, he recommenced his journey towards the place of his original destination, not without receiving the warmest expressions of affection from the people, and their earnest solicitations that he would return, and become their permanent pastor and spiritual guide. He is, at this time, probably in or near New-Orleans.

INDIANA AND ILLINOIS.

The Rev. Nathan B. Derrow has, for some time past, laboured in this extensive field of missions, but chiefly in the state of Indiana. His journal, which is brought down to April 10, 1820, details an account of his services for the Society, for 27 weeks. He was then on the eve of his departure from that country to return to New-Connecticut. "Respecting the state of religion in this missionary field," he observes, "I can only inform you, as I have done before, that the prospects are brightening. Although no special attention prevails to any great extent, yet there is generally a growing attention to the concerns of religion. While in some places the prince of darkness holds the eyes of the multitude, and turns away the people from hearing the truth, yet generally it is far otherwise. Believers are increasing, and places of public worship are more and more thronged, with anxious hearers of the word of God. In view of the increasing prospects of usefulness in this field, it is with regret that I am making my arrangements to leave it, and to return to New-Connecticut. My reason for leaving here is not discouragement or resentment. But the scenes of sorrow and pain, through which I have been called to pass, in these lonely regions, have so impaired my constitution, as almost to incapacitate me for the arduous services devolving on a missionary in this field, under existing circumstances." The general account which he has given of that country, as to the fertility of the soil, the rapid increase of the population, and their destitution of moral and religious instruction, is eminently calculated to excite the exertions of Christian benevolence to pour upon that region the light, and comforts, and benefits of Christian institutions. Probably no portion of our country presents so wide a field for doing good, or holds out so great encouragement to efforts, as the states of Indiana and Illinois. May the Lord of the vineyard raise up and qualify labourers, and thrust them forth into this extensive harvest.

The Rev. Jesse Townsend has signified his acceptance of a commission sent him by the Trustees to labour as a missionary in the state of Illinois. He commenced his missionary services October 21, 1820. "The field before me," he observes, "is large and needs many labourers. I am the only Presbyterian minister residing in this state, who is in connection with the General Assembly." "I am able to say, from well informed sources, that one half, or two thirds of the people of this state

are entirely illiterate. I have found, in my travels, many heads of families that could not read a syllable." "I arrived where I now live, on the 25th of May last, and have preached to the destitute around me with very little pecuniary compensation since. Most of the time our public worship has been under the shade of trees, and I have had much occasion to believe that we have enjoyed the Divine presence."

KENTUCKY.

The Rev. Isaac Reed has been employed to labour in the destitute regions of this state. But owing to the circumstances of his family, and having engagements with particular congregations, to labour with them at their expense, he had performed but five or six weeks of missionary service for this Society. At the date of his last letter, it was his intention soon to enter upon the duties of his appointment. He remarks, in his letter, that "from the free conversations respecting the state of religion in the bounds of our Synod, held at our late meeting in October, it appeared that the number of Sabbath schools has considerably increased this year. In some of these, though not generally, the slaves are taught to read and commit the Scriptures to memory. These schools are kept up in numbers of the vacancies, when they have no preaching."

The Rev. Eli Smith was ordained to the work of the gospel ministry, at Frankfort, Kentucky, March 8th, 1820. His journal gives an account of about three months' labour, in the service of this Society. "Some hundreds," he observes, "were added to the church in three counties within twelve months past."

MISSOURI.

The Rev. Salmon Giddings is still stationed at St. Louis. His last communication to the Board details the labours of nine weeks spent in the service of the Society. Since he has laboured in that extensive field, he has had the privilege to see some precious fruits of his labours. He remarks, "the prospects, for the prosperity of Zion, in that part of the country, were never so encouraging as at the present. Never was the want of labourers so much felt or needed as now. Never was the cry of those who are famishing for the bread of life so loud." During his mission in that region, he has organized in Missouri, five churches, at present containing 120 communicants; in Illinois, two churches, containing 96 communicants; another is commenced in Illinois, into which 10 members have been received.

The Rev. John Matthews is also in Missouri. The amount of labour he has performed for the Society is not definitely stated. He has spent a considerable time in what is called the Forks, between the Mississippi and the Missouri, which contains a population of from 15,000 to 20,000 souls. In Franklin, a flourishing town on the Missouri, is a population of 10,000 inhabitants. They wish to have a preacher settled among them. He supposes that he could not, in a whole year, visit all

the destitute villages in that dreary region of moral darkness. The demand for faithful labourers is imperious."

Last October, the Rev. Messrs. Edward Hollister and Daniel Gould commenced a missionary tour to Illinois and Missouri.

By a letter from the Rev. Joseph Bullen of Greenville, Mississippi, the painful intelligence is received, that the Rev. Samuel Royce, who has been employed in the service of this Society, has ceased from his labours. He expired in August, 1819.

Mr. Bullen remarks, "Our Mississippi Presbytery is of extensive limits: our charter gives us, on the line between Georgia and Alabama, between lat. 33 and 34 to the Gulf of Mexico, including, I suppose, all Islands within 3 leagues of the shore, and extending west indefinitely, I suppose to the Pacific Ocean, or till we meet the possessions of some Christian Prince or Power."

Mr. Bullen also states, that a Domestic Missionary Society has been organized in his vicinity, of which he is the President, and the Rev. Daniel Smith of Natches, Secretary. He says, "We have the means to employ three missionaries if we had them, and I trust more. I must renew my petition to your Society for assistance. We have an extensive moral waste. We have not within our limits more than twenty preachers I believe of our connection. Some of us are failing. We can support several if sent us."

The preceding narrative, necessarily concise in its several parts, may serve to convey some knowledge of what has been done the past year by the agency of the Trustees, through the blessing of God, and the instrumentality of their missionaries. The amount of labour which has been performed, can scarcely be estimated. Were it expedient to specify the distance which has been travelled by the missionaries, in the discharge of their duties; the number of sermons they have preached; the meetings for prayer and religious conference they have attended; the schools and families they have visited; the number of believers they have received into the family of Christ; the churches they have organized; the multiplied instances in which the sacraments of the gospel have been administered; the divisions in churches they have healed; the sick and afflicted they have consoled; the dying they have commended to divine mercy; the multitude of saints they have comforted; the number of sinners they have instructed and guided to the Saviour; the moral influence they have spread around them in every direction, increasing the peace, harmony, and temporal prosperity of an extended community; such a catalogue would swell the amount of missionary labour, beyond all ordinary conception. The good which may result from such labour is, literally, immeasurable.

In view therefore of the service which has been performed, the year past, for the Missionary Society of Connecticut, the Trustees would congratulate the friends of Zion, and

unite with them, to ascribe all the glory "to Him who walketh in the midst of the seven golden candlesticks, and who holdeth the seven stars in his right hand."

But the work which has been accomplished, great as it unquestionably is, is small compared with what yet remains to be done. The light which has been poured upon the frontier settlements of the nation, among its other good effects, has served to make the existing moral darkness still more visible. Who, that has a heart susceptible of benevolence, can look upon this desolation, without feeling a desire to repeat and increase his efforts to remove it?

The operations of the Trustees are necessarily limited by the means which are placed at their disposal. Their yearly expenditures have, for several years, equalled their annual income; the past year they exceeded it upwards of \$1400.

The Trustees would not disparage the efforts of any similar Institutions, they wish not to subtract from the means by which their efforts are to be made. On the contrary, they would devoutly rejoice in all the operations of Christian benevolence, and especially in those whose object is to spread the gospel of salvation through the earth. It is a pleasing reflection that all such operations are directed to the same important objects—the amelioration of the condition, and the salvation of the souls, of the whole human family.

But they desire to ask the Christian public in this State—the friends of Christ and of souls,—Cannot the operations of the Missionary Society of Connecticut be increased? Its system of measures is well digested, and has been tested by the experience of more than twenty years; and its results, from year to year, have been faithfully detailed. Cannot the treasury of the Society be more abundantly replenished? Cannot its disposable funds be greatly enlarged? Cannot the Society be furnished with more ample means to aid, far beyond what it has yet done, in the great work of converting the wilderness into a fruitful field, and causing the desert to become as the garden of God!

The Trustees presume not to give an answer to these questions; but they cheerfully submit them to the serious consideration of the pious and benevolent, who do not forget, that "it is more blessed to give than receive;—and who remember that "he who converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins." JONATHAN BRACE, Chairman.

Passed by the Board of Trustees, January 10, 1821. ABEL FLINT Secretary.

GREAT OSAGE MISSION.

On Wednesday March 7th, the Mission Family, destined to the Osages of the Missouri, left the City of New York in the steam boat *Atlanta* for Elizabethtown, on their way to the place of destination. During their stay in

New York, religious exercises were holden in several of the Churches, which were attended with deep interest. We extract from the Missionary Register some particulars of the proceedings.

On Sabbath, March 4th, the adult members of the mission, agreeably to a previous invitation, united with the first Presbyterian Church, and many members of other Churches in this city and its vicinity, in partaking of the Sacrament of the Lord's Supper. The services on this occasion were performed by a Minister of the Gospel, from each of the three denominations united in this Society. This circumstance, combined with the fact, that our beloved Missionaries, gathered from various and distant parts of our country, were then seated together for the first time around the Sacramental board, and the probability, that they would not again *taste of the cup until they should drink it* alone in the wilderness, could not fail to produce an effect more easily felt than described, upon the hearts of all who were present.

At 2 o'clock on Wednesday, the Board of Managers and the Mission Family, together with many of their relatives and friends, met at the Consistory room in Garden-street, where the General Commission, the General Instructions and the Talk addressed to the Osage Chiefs, enclosed in a box prepared for the purpose, were formally presented to the Superintendent. A parting hymn was then sung by all who were present;—prayer was offered up, by the Rev. Dr. Griffin, of Newark, New-Jersey; a farewell hymn was sung by the Missionary Family: and the Benediction was pronounced by the Rev. Dr. Proudfit. A procession was then formed in Garden-street, in the following order:—The Members of the Board—the Clergy—The Mission Family—their relations and friends, and citizens in general.—Thus arranged, they proceeded through Broad, Beaver, and White-Hall streets, to the Steam boat Atalanta. At 4 o'clock, the steam-boat moved from the wharf, while the family on board were singing a Farewell Hymn, and receiving the last cordial salutation of many thousands of citizens and strangers, who had

crowded to the Battery and docks to witness their departure.

A number of clergymen and laymen accompanied the family to Elizabethtown; and on the next morning we received the following note from the Rev. Dr. McDowell.

"Dear Sir—We had a rapid and pleasant passage, and reached Elizabethtown Point before sunset. The dock was crowded with people, to receive the beloved Missionaries, who I trust will be hailed with joy, and dismissed with the prayers and benefactions of the people, in every city, town, and village, through which they may pass. Carriages, more than sufficient to convey the Family and their friends, and their baggage to the town, were in waiting. Among the citizens who had come down in their carriages to the Point, to receive the Family, and to manifest their regard to the Missionary cause, were His Excellency the Governor of New-Jersey, and his lady. They took tea with the Family, at my house, and went with us to my Church. The Church was crowded; the exercises were very interesting; and the audience very attentive and solemn. At the close of the exercises the Mission Family rose, and sung, with delightful effect the Farewell Hymn."

From some of the gentlemen who went to Elizabethtown, we learn that the Family left that place at 9 o'clock on Thursday morning, and were accompanied to New Brunswick by his Excellency Governor Williamson and the Rev. Dr. McDowell. Before they entered their carriages, a hymn was sung in the presence of a large concourse of people, prayer was offered up by the Rev. Dr. McDowell, and the whole was closed with a Farewell Hymn by the Missionary Family.

Since the above was prepared, we have been favored with a second note from the Rev. Dr. McDowell, from which we extract the following:

"I can now give you a few additional facts respecting the progress of our interesting Mission Family. Between 8 and 9 o'clock, a crowd of people had collected to witness their departure. More carriages

ges than were needed were at my door, anxious to bear a part in this work of faith and labour of love. The question was not who *will*, but who *may* go. We had a fine day, and the roads were much better than we had expected. No accident of any kind occurred on the way. A little after 1 o'clock we reached New-Brunswick, and were met at the bridge by Col. Neilson, into whose hands we delivered our precious charge. Before we left the Family on our return in the afternoon, it was arranged, that they should lodge at New-Brunswick, attend religious worship at one of the churches in the evening, and be conveyed to Princeton the ensuing morning, without expense. We may well exclaim, *Hitherto hath the Lord helped us.*"

Through the liberality of our Christian friends in Elizabethtown, New Brunswick, Princeton, and Trenton, including the proprietors of the Atalanta and of one of the Trenton steamboats, this numerous and interesting family have been conveyed from this city to Philadelphia, without any expense to the Board. It ought to be added, that the same towns had previously contributed very generously for this Mission, both in clothing and in money.

PRESBYTERY OF CAYUGA, N. Y.

Thirty one churches belong to this body, of which nearly half have been gathered within four or five years.

Within five years, eleven meeting houses have been built, giving permanency and stability to congregations—strengthening their bonds of union, and bringing great additional numbers within the reach of instruction.

Sabbath schools flourish—are generally established, and some who have attended them the past year, have hopefully found the pearl of great price.

The object of educating pious young men for the ministry is prosecuted with zeal. The Presbytery has five beneficiaries in college, and several others in different stages of education.

The County has subscribed between twenty and thirty thousand dollars for the establishment of a Theological Sem-

inary at Auburn. A spacious edifice for the accommodation of students has been nearly paid for, the past year.

The concert for prayer is generally observed, and various religious services are well attended.

The church in Berkshire has been nearly doubled. Ninety have been added to the church in Auburn. Marcellus, Genoa, Scipio, Caroline, Peru, and East Groton have been graciously visited.

"*In Brutus*, the Lord has recently appeared in a wonderful manner and is there multiplying the trophies of his grace. After a long and death like sleep, the church awoke to their situation, and began to humble themselves for their declensions. A spirit of prayer was given them, and in a short time the attention of many sinners was arrested, and more or less were found in almost every house making the earnest inquiry "what shall I do to be saved." More than one hundred are now the hopeful subjects of the work, and as many as 200 more are under serious impressions. Numbers from contiguous congregations went to see this great sight—their spirits were refreshed, and they returned with strong desires that the work of God might be revived where they lived. In this way the sacred flame has been extended and a good work has been begun in Skaneateles, Auburn and Elbridge."

It is a pleasing fact and worthy to be specially noticed that in the town of Candor, where there has been a very special work of Grace, seven eighths of the subjects had been at different times members of a school taught several years by a pious man "who had taken unwearying pains to instil the principles of religion into his pupils, and to prepare them for the service of God and for heaven." How can those parents presume to claim the name of *Christians*, who maintain with the advocates of Infidel philosophy, that the religious principles and feelings of Instructors are points of secondary importance! If the favour of God, and the glories of heaven, are matters of inferior consequence, or if they are mere phantoms of imagination, then put youth under the charge of men who so believe, and let them be

trained up for that state of uncertainty—of dread foreboding—of endless suffering, to which Infidelity will conduct them!

SANDWICH MISSION.

In our last we gave a brief notice of the safe arrival of our beloved missionaries, and expressed a hope that the same vessel had brought farther intelligence from them. The following note from Capt. Cary to the Treasurer of the A. B. C. F. M. will doubtless excite much anxiety to see the contents of the box, and we trust it will, at the same time, fill the hearts of thousands of our readers with thanksgiving and praise.

"New York, March 12, 1821.

"SIR, I beg leave to inform you of my arrival here in the ship *Levant*, from Canton, and the Sandwich Islands. The latter I left on the 7th of August; and have on board, a box addressed to you, containing letters and papers from the Missionaries there. As the box is too large to send by mail, I am waiting for the first private opportunity to forward it to you. I shall be glad to receive your instructions respecting it by return of post, in case I should not find a safe conveyance before that time."

"I left the Missionaries all in perfect health, quite satisfied with their reception, and sanguine in their prospects of success."

MISSIONARY FIELDS.

East Guilford, March 14th, 1821.

MR. WHITING—Should you think the following statement calculated to excite others to similar exertions, you are at liberty to make it public.

Among the various plans suggested in your useful paper, to raise money for the different charitable institutions in our country, we noticed, last spring, that of a Missionary field. The idea suggested a plan which we thought feasible, and which a number of the inhabitants of this place resolved to put into immediate execution. We formed a society, called the Missionary Field Association of East-Guilford, pledging ourselves to the Foreign Missionary Board and to each other, that we would, individually, set apart a portion of land, as we should feel able, and faithfully cultivate it, and deliver the whole of its produce to an agent, who should receive and dispose of the same, and cause the avails to be remitted to the Treasurer of the Board of Foreign Missions; and this we have obligated ourselves to do annually.

The result is, we have been able to remit \$38,56. This sum we have raised with less difficulty, probable, than we could have raised ten in any other way. It is presumed no man gathered a less crop on account of having devoted a few rods as a Missionary field. The labour was trifling, and performed by children, or in moments which did not interfere with other business. This, sir, is the re-

sult of the first year. We hope very considerably to increase the amount in future years.

We would also observe, that a number of youths who attend a private school in this place, on hearing read, the letters of the Indian children at Brainerd in one of your late papers, contributed 75 cents to aid in their education.

Communicated in behalf of the Association.
WILLIAM HART, Clerk.

One hundred and one dollars and thirty one cents have been raised the past year in Northampton, for Foreign Missions, from six and an half acres of land—some individuals loaned the use of the land—others gave occasionally a day's labour, or a part of a day for its cultivation. This is a noble example. And what town is there that might not imitate it?

From the Recorder.

A subscription for the establishment of a printing press, in Western Asia under the direction of the Board of Comm. for For. Missions, has been set on foot in Boston. The object is, to print the Holy Scriptures, and such school books, tracts and periodical papers, as shall seem peculiarly calculated to diffuse religious knowledge. The sum contemplated to be raised is \$3000 per ann. for five years—Thirteen gentlemen have subscribed \$100 per ann. each—several others have declared themselves ready to subscribe \$50 each, so that two thirds of the sum required may be considered already pledged. Several of the same gentlemen intend to subscribe an additional sum to defray the expense of the press and founts of type in different languages. All this is done without diverting a single dollar from the general funds of the Board. The origin of this distinguished liberality is derived from a letter of the Rev. Mr. Williamson of Smyrna to Rev. Dr. Worcester, where he urges with great force the advantages of such establishments in that benighted part of the world. This was read at the monthly concert in Boston held in December, and in view of its effects we may exclaim, and generations yet unborn will exclaim with greater emphasis—"Behold how great a matter a little fire kindleth!"

AN AWFUL FACT,

(As we are assured by a respectable correspondent.)

SIR—I beg leave to state a fact, which took place some time ago. A young lady, the darling of her parents, and who was brought up in all the follies of fashion, till she was completely imbued with the spirit of the world, was suddenly taken ill. Great alarm was excited. No less than three physicians were called

in to rescue this favorite child from death; but alas! all was in vain; their utmost efforts were ineffectual. All ag-hast at the attack of the fierce invader, an awful silence took place, interrupted only by the sobs of a fond mother, broken-hearted and in despair. The physicians agreed in judgment that this young creature must die, and that she could survive the attack but a very short period. Judge what a scene of distress must ensue! See the father's heart agonized to distraction! But what she said before she died, must, if possible increase the agony of both parents. She was informed that she must now fall a prey to death—that a few hours would terminate her existence upon earth! Judge how this gay young lady must herself feel. Collecting all her strength, she requested that her gay companions might be sent for. They were immediately sent for; and with great anxiety entered this mansion of misery. The dying young lady, on seeing her associates in folly, addressed them to the following effect—‘I am going to *die*! How awfully have we *neglected* God and religion, and mis-spent our invaluable time. With my dying breath I exhort you to repent before it is too late; and then, in the presence of this company of fashionable young people, she thus addressed her own father—‘You have been the unhappy instrument of my being—you fostered me in pride, and led me in the path of sin; you never once warned me of my danger:—now, *now* it is too late. In a few hours you will have to cover me with earth; but remember—while you are casting earth upon my body, *my soul will be in hell*! and yourselves the miserable cause!’—Here she paused, and presently closed her eyes in death!

What think you of this fact? Are you a parent? what must these parents *feel* on hearing this charge, these accusations of their own child in her dying moments? Would not the chamber become to them a scene of indescribable distress?—Would not the mother bedew her dying pillow with her tears, and try to bring back the departing spirit by her

frantic shrieks? Ah! what a scene was this! How petrifying to the feelings of a humane heart!

Parents, can you contemplate this scene without feelings of the deepest melancholy? O, had she been *your* daughter! In these last complicated agonies, no comforter at hand—no messenger of peace who should say, ‘Behold the Lamb of God who taketh away the sin of the world.’ Alas! all was silence.

Young people, had *you* witnessed this scene, what impression would it have made on the *you*? Would you have resolved to renounce the world, to read the scriptures, to believe in Christ, to walk with God? By his grace go and do so now: for ‘now, and now only is the accepted time.’ T. H.

CONSCIENCE.

Conscience is God's spy in the bosom. Conscience as a scribe, a register, sits in the closet of your hearts, with pen in hand, and makes a diurnal of all your secret ways, and secret crimes which are above the cognizance of men. Conscience sets down the time when, the place where, the manner how, and the persons with whom such and such secret wickednesses have been committed, and that so clear and evident, that go where you will, and do what you can, the characters of them shall never be cancelled or erased out till God appear in judgment.

PRAYER.

When I pray in my chamber, I hold a temple there that hour, and that minute, when I cast out a prayer in the street I build a temple there. And when my soul prays without my voice, my very body is then a temple; and God who knows what I am doing in these actions erecting this temple, he comes to them and prospers, and blesses my devotions, and shall not I come to his temple where he is always resident?

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